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A SERMON OF Antichriſt,

PREACHED AT

CHRIST-CHURCH

Dublin, Novemb. 12. 1676.

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By the Right Reverend Father in God,

HENRY,

Lord Biſhop of MEATH.

DUBLIN,

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TO HIS EXCELLENCY

ARTHUR

Earl of ESSEX, Viſcount *Malden*, Baron *Capel* of *Hadham*, Lord Lieutenant General and General Governour of His Majeſties Kingdom of *Ireland*, Lord Lieutenant of the County of *Hartford*, and one of the Lords of His Majeſties moſt Honourable Privy Council of both Kingdoms.

Moſt Honourable,

HOW *much* Ireland *(happy in your Government) is above all other Nations in* Europe, *influenced by the power of* Rome, *is to Your Excellency well known, as to the World, and by themſelves alſo acknowledged, and gloried in.*

But unhappy is it in being thereby, and by Romiſh *Emiſſaries (of malevolent, and factious principles promoting other intereſſes) carried on fatally, to the diſturbance of the peace of the Kingdome. Of this we have had Memorials of former Ages, ſome of them freſh and bleeding; nor are we even now without jealouſies of what may yet be, were there opportunity for it.*

This is not to be aſcribed to the ſtars, or clime, or nature of the people, who have had of old the character, juſtly, of a people peaceable, harmleſs, affable to ſtrangers, and in themſelves, and to all, pious

and good. So was it, while the Religion profeſſed by their Foreſa-thers was according to the primitive faith of purer times of the Church. (although not then without ſome ſoyle.) And thus find we it even now in thoſe of the Nation who are of reformed and purer principles.

But being in after times corrupted in Doctrine and diſcipline, and that the new Religion of the Iriſh *is quite another thing from that of their forefathers (of whom yet they boaſt themſelves Children, both as to faith and blood) we now find the Change great, as in religion, ſo in diſpoſition, and manners;*

On which we collect that the Grounds of our peace from thoſe, muſt not be Extirpation, *but* Reformation, *by removing thoſe their falſe Teachers, who miſinforme and miſlead the Nation: and our withall inſtructing the people in the wayes of peace and truth.*

As to the later I have obſerved, no people more deſirous than are theſe to hear and to be inſtructed, nor any better, being ſoe educated.

In which I cannot but mention and recommend as a preſident to o-thers, the Zeale of a pious & learned Prelate, the preſent Archbiſhop of Caſhel, *who has ſett himſelf on that work induſtriouſly by inſtruct-ing the* Iriſh *in their owne language. and hath already gathered the comfo-table fruits of his Godly labours, drawing in and retaining ma-ny of the Nation firm in the faith, the number alſo of ſuch increaſing.*

The meanes for that in former times, and in ſome of our owne me-mories, was the tranſlateing and printing our Engliſh Lyturgie, *and the new Teſtament into the* Iriſh *tongue, that teſtifying our care of their ſalvation, and giving them thereby to underſtand in their owne lan-guage the truth we profeſſe and teach, contrary to the miſinformation of others concerning us.*

And to this purpoſe that learned prelate Doctor Bedell *late Biſhop of* Killmore (*happy in his Zeale and labours that way*) *to that of the* New Teſtament *and* Common-prayer *before tranſlated and printed in the* Iriſh *tongue, did adde the* Tranſlation into Iriſh of the old Teſtament *alſo, with* Davids Pſalms in meeter. *This I have in my hands in the manuſcript, and wiſh it were for ſuch a publique good, printed and publiſhed.*

In

In the meane time, to give ſome ſtop, if it might be, to the Current of Popery, I conceived it might be convenient and neceſſary that it be knowen and declared to this miſled people, as to others, who that is whom they ſo follow, that he is very Antichriſt; by whom they may be carryed away by that deluge of Apoſtacy into perdition, *whereby theſe may by grace, be brought to conſider their wayes.*

This is that which is in the following treatiſe intended, and is I hope to ſome Evidenced, which appearing, other points and erroneus doctrines of Popery will fall depending on that the principall.

Of this in my late preaching it, I had the Honour of your Excellencies being then an hearer, And being prevailed with after for publiſhing it, I thought it fitteſt for your Lordſhips patronage in whoſe hands is the Government of that people for whom this is particularly deſigned. It was a confident preſumption in him, who under the letters I. S *(it may be, farr from his name) did* Offer to your Patronage an invective againſt that Church of which you are, The Church of England your mother, as not being the Church of Chriſt, nor any part of it; *which had its full confutation by a learned pen, Doctor* Andrew Sall, *I hope the contrary may find better acceptance form your Excellencie, this ſhewing* that the Church of Rome of which I. S. ſhews himſelf to be, is ANTICHRISTIAN, And communion there to be unto ſome dangerouss and damnable to others.

It is in this my Comfort which was St. Pauls, *ſpeaking before* King Agrippa, *that I* ſpeake to one who knoweth theſe things. And from whom I am perſwaded (none of theſe things are hidden, (*Acts.26.3.26.*) *For your Excellencie is not a favourer onely of learning, but you your ſelfe alſo learned eminently and particularly verſed in Church Antiquities, on which moſt of that here ſpoken, is depending.*

Which your affection to learning appears in your large collection of books, with which that your rich and Compleat library in England *is ſtored. The fame of which hath croſſed the Seas hither as elſwhere abroad. There may the learned find knowledg in variety, beſide what concerns*

cerns Records both of England and Ireland, *ſuch as are not elſe-where, unto which recourſe may be had as to a* VATICAN.

And as to Ireland, *conſidering the few years of your Government over us, I dare confidently aver that none, ſo as your* Lordſhip, *knoweth ſo much of the Kingdome, people, manners, and ſeveral intereſſes there, and underſtands better the meaſures, for governing anſwerably. And ſuch a perſon, ſo Knowing, this Kingdom requires.*

In your Excelency ſhines the Heroick vertue and Courage of that renowned Martyr for King and Country, your illuſtrious Father; and that well tempered with your owne perſonall Affability taking with and obliging all; yet to each with a becoming diſtance of ſtate and place ſo as none to preſume on more than Juſt favour in Judgment, juſtice, being to all, and any without difference diſpenſed.

Tros Tyriuſve tibi nullo diſcrimine habetur.

This is now teſtifyed in the preſent Connaught Court of Claymes *under your Government the* Iriſh *in that Province having therein their help, as had before the other parts of the Kingdome their diſtribution of Lands in former courts of like nature. In which thoſe of* Connaught *having been poſt-poned, they were given over as remediles, untill by his gracious Majeſties continual care of his people they were thus conſidered and that by your Lordſhips procurement and management.*

God multiply his bleſſings on you in your perſon, and in your Excellent Lady, and noble progeny; and makens happy in the continuance of your proſperous Government, Generally deſired; which are the prayers of

(My LORD)

Your Excellencies

Moſt devoted Servant,

HEN: MIDENSIS.

THE EPISTLE TO THE READER.

THat between the first and second comeing of Christ the Church being Setled, and propagated by the Apostles and their successors, there should arise a certain person notoriously wicked, an adversary to Christ, and a cruel persecutor of the Church, whom the Scripture 1. *John.* 2. & 4. calls *Antichrist*, is by Scripture and Apostolical tradition among Catholiques most certain, and not to be doubted *Say the Romanists.* (a).

And Whereas the Apostle Speakes of a Mystery of iniquity even then in their very times, working (2. *Thess.* 2.7.) *and that many* Antichrists were then in the World (2. *John: v.7.*) *and that there was* one other not-yet-come, *but in* his time to be revealed (2 *These* 2. 5.) 1. *Joh.* 2. 18.

These together give us to understand Antichrist *Considered in his* Several Ages, *and* gradual appearings (*for Rome was not built in a day.*)

The knowledg of which Gradual coming of Antichrist *leads us to the better understanding him as to his person and appearing, Herein therefore consider.*

1. *The preparations to* Antichrists *comeing.*
2. *His after appeareing in the World.*

1. *The* preparation to his comeing, *or his being* conceived *and but yet an* Embrio in the womb, *may be those first times, when that* iniquity did work but in a Mystery, *that is,* not yet so openly, *as after an* An-

(a) Guil. Estius Tom. 4 l. 4. dist. 47. sect. 6.

Antichriſt *not* himſelf *yet appearing, but* by others *his* forerunners: *called* Antichriſts: *and from their* number many Antichriſts; *and from their* chief *called alſo*, the Spirit of Antichriſt who was to come (2. *John.* v. 7.

This period of time *may be extended to* the firſt 600 years of the Church, *of which although the firſt* 300 *be acknowledged the purer, yet do the latter* 300 *and the whole* 600, *poſſe generally under the name* of pure, *compared with the following.*

In which 600 *years it is granted, that many Errours did creep into the Church, For while the* husbandmen ſlept, *or were leſſe vigilant, the* enemie ſowed Tares among the wheat, both growing together, *as our Lord had Forewarned* (*Math.* 13. 24 *to* 31.) *yet is it notwithſtanding confidently averred*; that within thoſe 600 years there was not one in the whole World who might be properly called a papiſt, *ſaith our moſt learned* (*after* Primate) Uſher(*b*) *For as the* Title of Pope *was not yet appropriated by and to the* Biſhops of Rome, *nor the name* Papiſt *from them derived to their followers, ſo* thoſe errours *before ſtolen in, and crept into the Church* were not then received nor paſſed for truths, *ſome of them but being taken notice of*, they were oppoſed both in the Eaſtern and Weſtern Churches, particularly in France, Germany, and even in our owne Brittain alſo. (*c*)

(b) *Jac. Uſherus de Chri. Eccleſ. ſucceſ: c:* 1: *p:* 18.

(c) *Id: c:* 2. *p:* 27.

And long after, were thoſe erroneous Doctrines of Popery no other among the learned of that ſide, then points diſputable pro and con, *which were after in the* Council of Trent, and ſome others before, determined as de fide, *to be thenceforth no more queſtionable.*

This was not to be expected within thoſe firſt 600 *years of the* Church, *when was wanting* an Univerſal Biſhop and Pope, *by whoſe power a* Council might be ordered *to adopt thoſe growing* Errours *for truths, which after followed. For at the end of that ſixth century, and in the entring on the* 7th. *in the year* 607. *wee* then *begin to hear* of Antichriſts appearing in the World: but;

1: In infancie.

2. After in full age, growth, and ſtrength.

1. Antichriſts infant age, *is what next followeth, and may be ſtated in the year* 607. *in* Boniface 3. who by favour of Phocas *the* Emperor *obtained and aſſumed the title of* Univerſal Biſhop or Pope, *which had been ambitiouſly ſought by* Iohn Patriarch of Conſtanti-

no-

nople *as what he thought was belonging to* the chief ſeat of the Empire Conſtantinople, *which his ſo invading* that proud title *was by* Gregory the great Biſhop of Rome, *declared* a ſigne of Antichriſts being then at hand, *& that* whoſoever aſſumed that title was Antichriſt or a forerunner of Antichriſt: *not dreaming how near that by him ſo ſpoken was to himſelfe. For while he was eyeing another perſon, and place, this was ſoon after found* in his own ſee of Rome; *and there, in his very next ſucceſſor but one,* Boneface. 3. *he Arrogating that high name of* Univerſal Biſhop *not content with* Primacy *without* Supremacy: *not ſatisfied* with being firſt among the five Patriarchs, *but to be* above them alſo, *and they ſubjected to him, and his rule, ſo he to be over all* Biſhops, *and the Church throughout the whole World Subjected to him as chief.*

And here ſee, how near the Pope's two *ſo contrary Titles came in, and began almoſt together; that of* Servus Servorum Dei *by* Gregory; *and* Univerſal Biſhop *by* Boniface his ſucceſſour.

That alſo Antichriſt had ſcarcely begun to ſhew himſelf in this Weaſtern part of the World at Rome, *as now in* Boniface *when* near upon that time Mahomet the falſe prophet began to appear in the Eaſt, *both to the bane of the Church: the famous Churches in the* Eaſt *ſuppreſſed by the one, and thoſe in the Weſt corrupted by the other.*

2. *Yet* was this but Antichriſts infancy, *we have yet to ſee him in* his full growth of ſtrengh and ſtature *under following Popes, eſpecially in* Gregory 7th. *before called* Hildebrand, *who inlarged the Papall* power *above all* ſpiritual *and* temporal, *not onely* Biſhops, *but even* Emperours alſo being *brought under him.*

As to the time of Gregory. 7. *papacy, that was* about a thouſand yeares from the deſtruction of Jeruſalem and Temple, by the Romans, *In which time of the* deſtruction of Jeruſalm *was that* Fulnes of Chriſts Kingdom, and its comeing in power; *That is, the* Goſpel Preached to other Nations, *and* Jeruſalem trodden down of the Gentiles *(Luk: 21. 24) Thereby alſo were the Temple, Jewiſh ſervice, worſhip and ſacrifices, taken out of the way, which, for a time, were hindrances to the courſe of the Goſpel.*

In this Chriſts Kingdom of the Goſpel ſo come, there was to be alſo a binding up of Satan for a thouſand years *after, ſo as the* Devill *ſhould be reſtrained,* not in *that time, to* ſeduce the world *ſo freely, and ſo Generally*

as before Rev: 20. 1. 2. 3.) after which thousand years, Satan was to be again at liberty, for mischiefe, *which* looseing of Satan *was the* period of Antichrists being also at liberty he coming with the working of Satan (2 *Thess:* 2:9. Satan *and* Antichrist *working by and for other. Which* thousand years were then compleated in the Papacy of Gregory. 7th. *mentioned*

And it may be observed in this, what is also found in other great prophesies, that about the time of their fullfilling mens minds have bin then stirred up as by instinct to enquire after that which was to be about that time expected.

So *was it about* the time of the 70 yeares captivity, *which when at hand*, Daniel *is then more than before inquisitive and looking after it's accomplishing* (Dan: 9. 23)

So *also when the* fullness of time came *for* Christs comeing into the world (*Gal.* 4. 4.) *how were men then more especially awakened for* looking after and waiting in Jerusalem for the salvation of Israel (*Luke* 2. 25. 38.) *so as when any eminent person appeared that might carry any likelyhood for it. as* Iohn B. *he was* sent unto, solemnely to *satisfie* whether he were the Christ (Ioh: 1. 19 20) *so* when the thousand years for Satans looseing; *and* Antichrists consequently appearing, were expired the expectations of some were then greater *they earnestly enquiring*, whether Antichrist was yet come? or when? As to the latter (saith Richardus victorinus) these thousand years are already expired, yet when Antichrist shall come, and Satan be loosed, we know not. (*d*(

(d) Rich: victord in Apoal: l. 6. c. 7.

Which mens not knowing Antichrists when come, and present, and seen, *and (by the time for his coming elapsed) concluded as* come *In that we see but what was, as to* Christ himself. *For the time for his coming being fullfilled and he present in the world, and seene and speaking dayly with them*, yet was not known (*Joh:* 1. 10. 11.) *but* still *expected. So was it as to* Christs Kingdom also; *he himself being interrogated*, when the Kingdom of God should come, *he answered* that the Kingdom of God is within you, *that is* among you *That which they saw not, was even then present, and with them* (Luk: 17. 20. 21.) *meaning* his Kingdom of the Gospel, *so were enquiries after* Antichrists comeings, when he was already come, *yet not observed.*

But although some were then so to seek, as to Antichrist *not knowing*

or

or ſeeing him when, preſent and to be ſeen, yet was it not ſo with all; he being underſtood of others otherwiſe, ſo as even to be pointed at, and declared as to his place and perſon.

Particularly, as to Gregory. 7th. *or* Hildebrand *of whom* Eberardus in Aventinus, *thus ſpeaketh.* Hildebrand one hundred and ſeventy yeares ſince, was the firſt, who under colour of religion layed the foundation of *Antichriſts Empire.* Thoſe Babylonian prieſts would reigne alone, an Equal they cannot indure they ceaſe not to trample all under foot, *they ſit in the temple of God,* and are exalted above all that is worſhipped, he who ſtiles himſelfe Servant of Servants is Lord of Lords as if he were God. He frames to himſelf an Empire changing lawes, he Eſtabliſheth his owne, he corrupts, robbs, ſpoiles, defrauds, kills; that man of perdition whom they are wont to call Antichriſt, in whoſe forehead that name of contumely is written, I am God I cannot erre, he ſitteth in the temple of God Ruling all and every where, many ſay that Gregory is Antichriſt (d)

Alſo in the Papacy of Paſchalis. 2. *a.* 1105, the Archbiſhop of Florence *declared publiquely that* Antichriſt was even then come and that he did ſit openly in the Church *pointing* at the Pope; *At which the Pope was ſo nearly touched that* in a Council at Florence *of* 340. *Biſhops, ſilence in that was impoſed on the Archbiſhop.*

(d) Avent. Annol. Boſorum: l. 7. c. 47.

This is that Pope Paſchal, *who contended with the* Emperor Henry 5th. *for wreſting from him that priviledge concerning* Inveſtiture of Biſhops, *which the Emperors for* 300 *yeares had poſſeſſed as their right, but the Pope finding himſelf overpowred by the Emperour, who was then with an Army in* Italy, *he did withdraw that his challenge, leaving the Emperor in poſſeſſion of the priviledge as before. And at a* ſolemne Maſſe, adminiſtring the Holy Supper, the Pope ſaid my Lord the Emperour, This body of our Lord born of the Virgin Mary, & which ſuffered on the croſs, as the Holy Apoſtolique Church profeſſeth, I give in confirmation of this ſincere accord between us (*and breaking the Hoſt, keeping part for himſelf, and giveing the other part to the Emperour, he added*) As this body of our Lord is divided, ſo let him be divided from the Kingdom of Chriſt our Lord, who ſhall attempt the violating this covenant between us, to which Anathema, *So pronounced,* all ſaid *Amen,* Notwithſtanding which, *the Emperour being returned to* Germany, *that very Pope diſſolved all in that done, and called that* priviledge

ledge *which he ſo confirmed to the* Emperour prævilegium, *not* privilegium (*Sigebertus aliiq. apud Magdebur. Cent.* 12. *c.* 8.

(e) Baron: Armal Rom 12 a. 1170 Sect. 7.

Baronius *alſo thus mentioneth* (*a.* 1170.) Alexander 3. *and* his Legates letter to the Pope *his maſter* (*e*) Be pleaſed moſt holy Father, to hear patiently what we ſay, for my ſoul is in bitterneſs; both your devoted ſon the moſt Chriſtian King of *France*, and the whole Gallican Church are troubled at the ſcandalls, Which in the dayes of your Apoſtolat are given by the ſee Apoſtolique in ſo much as our owne ſay, that there *S*atan is let looſe to the deſtruction of the Church and that Chriſt is again crucified, and a manifeſt *S*acrilegious perſon diſcharged

(f) Roger Hoveden-Annal. Ricur. 1 388.

Alſo Ioachimus *A*bbas, *a.* 1190 *ſaith* that *A*ntichriſt is now born in the Cittie of Rome and is advanced into the ſee Apoſtolique (*f*)

It were endles in this to run through the ſeveral ages before and until Luther, *God haveing then in thoſe former times* diſcovered Antichriſt to ſome here and there; *but more* plainely and more Generally *on* the preaching of the Goſpell in the reformation *on which followed that ſo* General a departure *as we ſee at this day from* that Babylon, *as by that voice from heaven*, Come out of her my people. (*Rev.* 18. 4.)

Conſidering which cleare evidence, and light of this great, and ſo important truth ſo generally diffuſed throughout, the Chriſtian Hemiſpere, which all may ſee that will ſee; It is greatly to be wondred at to find notwithſtanding, at home, ſome excelling in Knowledge and learning to grope in this, in midſt of light, as in darknes, we haveing the general conſent of Reformed Churches abroad.

Haveing alſo within our ſelves the concurring Judgment of famous Biſhops, and learned men, *among whom are our* Whitegift, *A*bbott Iewell, *A*ndrews, Morton, Davenant, Bilſon, Hall, Prideaux, Fulke Reynoles, whitaker, *and our Judicious* Hooker *above many. And in* Ireland *alſo had we our* Uſher, Downham, *and* Bedell, (*not to mention others*) *and the ſuffrage alſo of* twelve Biſhops *together delivered by* Biſhop Downam, *deſired in the name of the reſt to declare their Judgments in it in his Sermon in* Chriſt-Church Dublin on the 22. *of A*pril 1627, *This was ſubſcribed Nov.* 20. 1626. *by* Ja: Armachanus, Malcolm Caſſelend, *A*nth: Midenſis, *Re:* Dunenſis, *Rich:* Corke, Cloyne and Roſe, Thomas Kilmore and Ardagh, Mich: Waterford and Liſmore, Tho: Fernes and Laughlin. *Geo:* Derenſis *A*ndr. *A*la-

*A*ladenſis Theo: Dromor. Fra. Lymerick.

Theſe are here named for their laſting honours; beſides whom are others of former times, and of the preſent alſo, not mentioned.

Add our Engliſh Book of Homilies, *approved and publiſhed by authority, in which is ſufficient to ſhew the Doctrine of the Church of* England *to the ſame purpoſe.*

But what needs more than that Excellent Paraphraſe on Rev. 20. *by the moſt Learned among Kings, King* James *of ever bleſſed memory, proving and concluding the* Pope Antichriſt, *&c. in that his learned Pen and excellent Work, leaving a laſting monument to the World of his being* Defender of the Faith; *A glorious* Title *deſcending to him, and to his Royal Family for ever.*

By which Learned work of that Great Prince, *that* Roman beaſt *felt it ſelf ſo wounded, that their greateſt Champion* Bellarmine *(but under a diſguiſe) was inforced to run in and help; but with ſo bad ſucceſs, that thereby occaſion was given to Learned men to clear up that Truth, as we find it this day, above contradiction, other than cavalling.*

And yet ſtrange it is notwithſtanding to ſee (as was ſaid) ſome of excellent parts in knowledge and Learning among our ſelves now ſticking here, ſome being in that led by a reverend eſteem of ſome others of another Judgment, *but ſo few as to be numbred and not to weigh in the ballance. Of theſe, ſome labour to ſtave off* Antichriſt *from* Rome, *for avoiding what they ſuppoſe inconvenient*, our deriving our Church and Holy Orders, *from an* Antichriſtian *ſtate, which needed not to trouble.*

But ſome out of a peaceable inclination, deſigning the reconciling *Rome* and us in one, *or at leaſt not ſo far to offend that Party, as if* Rome *were to be complemented and obliged thereby to favour our cauſe or perſons the more, were we in their power.*

Whereas by ſuch our connivance and ſilence *not ſpeaking out what is truth,* That Rome is Babylon, *the* Pope Antichriſt, and that communion there is dangerous to ſome, and to others damnable, *and by our tender forbearance in this,* Popery and that Church doth paſs for Catholique, Ancient, Holy, and the very way to Salvation. *Whereby not few have been ſeduced and drawn away from the Truth profeſſed, as others may be, who hear of nothing to the contrary; thereby are alſo thoſe of that communion faſtned there, they being confirmed by this our ſilence.*

On which conſideration, and that this ſtrikes at the root of Popery; I have been led to this ſubject: Which

Which at firſt was intended but for that Honourable Auditory and place onely where it was preached, but by multiplied importunities of many, and being awakened by an imperfect Copy taken while it was in ſpeaking, which I underſtood to have been diſperſed, and I know not how far, and might be (I feared) to the prejudice of the Truth, and to the advantage of Adverſaries, I therefore conſented to the reviſing and publiſhing thereof for avoiding thoſe inconveniencies, declaring this, and none other, to be what I own.

In which as now ſet forth, are ſome things more than were delivered in Preaching, yet what was intended, had time permitted; ſomething alſo is added for further inlargement, which might better paſs (I conceived) in writing than in ſpeaking.

And although that called a Sermon *be ſwoln hereby above its ordinary bulk, it is notwithſtanding ſtill ſhort of what may be neceſſary for the clear opening of this great Point; yet do I ſtop there. Notwithſtanding at preſent, ſuppoſing there may be an opportunity after offered for defence of that delivered by that oppoſition, which is not to be doubted this may find from the adverſe Party.*

Whatever this is, all is ſubmitted to the judicious Reader, *deſiring Gods bleſſing it to all, particularly to thoſe, who yet hear not that* voice from Heaven, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her Plagues (*Rev.* 18. 4.)

A Sermon of *Antichriſt* preached at *Chriſt Church, Dublin, Nov:* 12. 1676.

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2. Theſs: 2. 3. to 13.

V. 3. *There ſhall come a falling away first, and that man of ſin ſhall be revealed, the Son of Perdition.*

V. 4. *Who oppoſeth and exalteth himſelf above all that is called God. or that is worſhiped; ſo that he as God Sitteth in the Temple of God, ſhewing himſelf that he is God.*

V. 5. *Remember ye not that while I was yet with you, I told you theſe things.*

V. 6. *And now ye know what witholdeth, that he might be revealed in his time.*

V. 7. *For the myſtery of iniquity doth already work onely he who now leteth will let, until he be taken out of the way.*

V. 8. *And then ſhall that wicked be* revealed, whom *the Lord ſhall conſume with the Spirit of his mouth and ſhall deſtroy with the brightnes of his comeing.*

V. 9. *Even him whoſe comeing is after the working of* Satan *with all power and ſigns and lying wonders.*

V. 10. *And with all deceivablenes of unrightouſnes in them that periſh, becauſe they received not the love of the Truth that they might be ſaved.*

V. 11. *And for this cauſe, God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye.*

V. 12. *That they all might be damned, who believed, not the truth but had pleaſure in unrighteouſneſs.*

THe words read exceed much the now ordinary bounds of a Text, yet being all of a piece, nothing could be well omitted.

The words are a propheſie of evil times to the Church, and to the World by one here termed *A man of Sin.* (v. 3.) and *who that man of Sin is*, is now the enquirie; And well worthy

worthy own enquiry, the import of the matter, and its concerne generaly, considered.

The *discovery of this man of Sin*, will appeare in the description here given of him, both in his

Rise and Fall } His fall v. 8. His rise before v. 3. These make up the parts of my Text.

His Rise is here under 4 considerations by which brought together, the *Man of sin*, will be discovered *who he is.*

1. Here is his caracter, condition and qualite what kind of person he is, *a man of sin.* v. 3.

2. He is also considered as to the *place*, where he is to be ound, *Sitting in the temple of God.*

3. Here is also the *time* when he is to appeare in grandeur, *when he that did then lett or* hinder *should be removed, then shall that* wicked be *revealed.*

4 *His actings in the World*, when he should be revealed, and by which he should be knowne above others, he *opposing and exalting himself above all that is called God* &c. v. 4.

He to whom all these agree, and in whom all meet together, is that *man of Sin, this Son of perdition* whom we now seeke after.

1.

His condition and quality is herein to be first considered, that *he is a man of Sin.*

A *man of Sin* is a Scripture form of speaking for *one above others sinfull*, The word *sinner*, sometimes imports the *greater sort of Sinners*: and where the word sinners is first found in Scripture (Gen: 13.13.) it is said of Monsters of Sin, *those of Sodom who were Sinners before the Lord Exceedingly*, And surely *a man of Sin*, intends something more than *a Sinner*. **Beza** renders it *merum Scelus*, meer or very wickednes, A *man of sin* (saith Grotius) *signifieth some person notably and above all others wicked* (a)

And accordingly is this *man of sin* here *one above others sinful*, both in *life*, and *profession*. *therefore* called *spiritually Sodom.* (Rev: 11. 8) and as *to faith and doctrine*, An *Apostate* (And: what is in that kind worse?) *falling away* (v. 3.) *departing from the faith* (1 Tim: 4. 1.) *denying the Lord that bought them*, and *bringing in damnable heresies* (2. Pet. 2. 1.) and *doctrines of the devills, forbidding to marry and commanding*

to

to abſtaine from meats &c.(1. Tim:4. 1. 2. 3.)we know who do ſoe of theſe Apoſtate profeſſors are thoſe alſo of whom St. *Iohn* ſpeaketh;*who deny that Jeſus is the Chriſt*, adding,*he is an Antichriſt that denyeth the Father and the, Son whoſoever denyeth the Son hath not the Father* (1. Iohn: 2. 22.23.) And *every ſpirit that confeſſeth not, that Jeſus Chriſt is come in the fleſh, is not of God, and this is that ſpirit of Antichriſt, wherof ye have heard that it ſhould come,and even now already, is it in the world* (1.Ioh: 4.3.)Not that *Antichriſt* or every *Antichriſt denyeth Chriſt come in the fleſh*, Some did ſo; nor do all heretiques ſpeake the ſame thing, but *whoſoever ſhall ſay that Chriſt is not come in the fleſh is an Antichriſt.*

In all is to be obſerved.

1. T*hat all falſe doctrines and hereſies*, whether againſt *the doctrine and truth of Chriſt*, of which the Apoſtle St. *Pauls* ſpeaks (1.Tim.4.) or *againſt Chriſts perſon or Natures*, of whom St. Iohn *ſpeaks,both theſe are againſt Chriſt*, and ſuch as ſo teach and believe, are therefore (becauſe *againſt Chriſt*) *Antichriſt*, ſo as *every deceiver is an Antichriſt* (1.Ioh: v. 7.) I *Judg* (ſaith St, Hierom) *all chief heretiques to be Antichriſt,under the name of Chriſt teaching contrary to Chriſt.* (b)

(*b*) St. Hiero. in Mat. 24.

2. Hereby we find that there are *many Antichriſts* (1. Iohn: 2. 18.) and of thoſe many that *ſome* were then, in the Apoſtles dayes in the world. (1. Iohn: 4. 3) *Apoſtats from the faith* before profeſſed; *They went from us,but were not of us* ſaith the Apoſtle (1.Ioh: 2. 18. 19.)

3. Obſerve, *that among thoſe many Antichriſts* there is *one chiefe Antichriſt*,ſee both in 1. Iohn: 2. 18. *litle children, it is the laſt time,as ye have heard that Antichriſt ſhall come,even now are there many Antichriſts.*

In this we find thoſe *two ſorts of Antichriſts* diſtinguiſhed. 1. *In number*: *Antichriſts* plurally And *many Antichriſts*; the other but *Antichriſt* ſing:one among many. 2. Theſe two alſo are diſtingniſhed *in time*„ Of thoſe many ſome *already come*,and *then in the World*; but *that one Antichriſt then not yet come*, yet expected (2. Theſs. 2.) *to be revealed in his time* (v. 7. 8.) 3.ſee that one and chief Antichriſt above the reſt pointed at Emphatically,by an *Article* which is in the *Greek*, not expreſſed in our *Engliſh* ὁ ἀντίχριστος that *Article* ὁ ἀντίχριστος *or that Antichriſt* (ſaith *Grotius*) *points at ſome one Antichriſt among thoſe many more noted* (b). And with like Emphaſy is this *man* of ſin in the Text expreſſed by *that man of ſin*, *The Son of prædition* (v. 3. *That wicked* (v. 8.) and even him, *whoſe comeing is after the*

work-

working of Satan (v. 9.)

4. Obſerve, that great *Antichriſt* in S. Iohn and this *man of Sin* in S. *Paul* to be intended of the ſame perſon; *nonean doubt but that St. Paul doth ſpeak theſe things of Antichriſt* ſaith S. Auguſtine. (c). where and elſewhere we find the ſame perſon under ſeveral names, under diverſe conſiderations, ſo called *Sodom* and *Egypt* (Rev. 11. 8) the *great* whore (Rev: 17. 1. *Babylon* v. 5 and here *that man of Sin* (v) and by St. Iohn, *Antichriſt*, In which variety of names, ſome one is at preſent to be principally uſed, for avoiding confuſion in which I ſhall chooſe that of *Antichriſt*, as being a word both Scriptural, and *Eccleſiaſtical*, frequently occurring in the *Fathers*, and *Eccleſiaſtical* writers, ancient and moderne.

(c) St. Aug. in 2 Theſ. 2.

5. Obſerve that *man of Sin*, or *Antichriſt*, although ſingularly, and Emphatically, and as it were, perſonally pointed at, is *not notwithſtanding to be underſtood* as *terminated in any one individual-perſon whatſoever*, but as thoſe many *Antichriſts* make up that wicked ſociety of Apoſtate Heretiques, of what kinde ſoever; ſo is this *great Antichriſt* A chief of this great Apoſtaſy, but *as one in ſucceſſion*, though *diverſe* in perſons, ſo is it ſaid of the *Pope and Papacy* (d) *That as to the place and office of the Papacy all Popes from firſt to laſt, are but as one Pope*, ſo when they ſay, *the Pope is head of the Church*, that is not intended of *any one Pope alone*, but of *any and all in that ſucceſſion.*

(d) Au. triump. de poteſtate, Ecc. q. 3. Art. 7.

Thus of *Antichriſt*, as here *conſidered* in his *perſon*, *condition and quality*, A *man of Sin*, one *in profeſſion and faith*, alſo in *life and manners ſinfull exceedingly*; and how that is, will appear after in particulars.

II.

We have next to ſee *this man of Sin*, as to his *place*, where he ſhould appeare, and is to be expected; *ſitting in the Temple of God.*

Which words The *temple of God*, ſome appropriate to *Jeruſalem*, and the *Temple there*, *ſo underſtood properly* (ſaith Grotius) *in both Teſtaments* (e) It ſeems alſo to make for this; what is inſtanced of *Cajus* one of the Roman Emperours, who cauſed his *image or ſtatue to be placed in the temple at Jeruſalem* to be worſhiped: which agrees (ſay ſome) with the Text literally, *This man of ſin, ſitting in the temple of God* &c.

(e) Grot. de Antichriſt.

But this *man of Sin or Antichriſt*, is intended of an *Apoſtate Chriſtian fallen away* (v. 3.) ſuch as *was not Caius*, a pagan, and never otherwiſe, therefore not he this Antichriſt.

2

2. Nor is *Antichriſt* one individual perſon, but a chief in ſucceſſion heading an Antichriſtian ſtate and Faction, therefore *not Caius* nor *Symon Magus*, or any other ſuch whoſoever which will after appeare more fully.

3. *The temple of God* in the Text is interpreted the *Chriſtian Church*, by the Fathers. St. *Auguſtin*, *Chriſoſtom*, *Hjerome*, *Hilary*, *Theophilact*, *Theoderet*, and others, alſo by *Thomas Aquinas* and others, of the *Schoolmen*.

4. Notwithſtanding what is confidently averred by ſome, *that in both Teſtaments, the Temple of God is intended of that Temple in Jeruſalem* the contrary appeares; and that the *Chriſtian Church* is alſo in that pointed at in *both Teſtaments*. So in Zech: 6. 12. 13. *Behold the man whoſe name is the Branch* (meant, of *Chriſt* Zech. 3. 8. Iſ 14. 1.) Ier. 3. 8. 33. 15) *he ſhall grow out of his place, and he ſhall build the Temple of the Lord, even he ſhall build the Temple of the Lord, and he ſhall beare the glory ſhall ſit upon his throne.* In which is not intended *the Temple of Jeruſalem*, as if built by *Chriſt*; whoſe deſtruction he declared; thoſe dayes alſo of its deſtruction being the time of the Lords *comeing to Judge that people*, and then *ſetting* up his *Temple of the Chriſtian Church*, where *he would be worſhipped in ſpirit and in truth*, not any longer in Types and Sacrifices, as in *Jeruſalem* (Iohn: 4. 20. 21. 23.) And the *Chriſtian Goſpel* Church taken as Catholique, and of both Nations is called *the houſhould of God, built on the foundation of the Apoſtles, and prophets, Jeſus Chriſt himſelf being the chief corner ſtone, in whom all the building fitly framed together groweth unto an* holy Temple *in the Lord, in whom they are alſo builded together for an habitation of God through the Spirit.* (Epheſ: 2. 19. 20. 21. 22)

And *as by the Temple*, ſo by *Jeruſalem* alſo is the *Goſpel Church of Jew and Gentile* ſignifyed, and that alſo, as the *Church is Militant and Triumphant*; *Jeruſalem which is above being mother of us all*, (Gal. 4 25. 26. 27.

In which it is to be obſerved, that the ſtate of the *Chriſtian Church* is ſet forth in the Revelations by 2. *Viſions* of 2 *women*.

One, the *Holy Chriſtian* Church, repreſented *in a woman cloathed with the ſun, and the moon under her feet, and upon her head a crown of 12 ſtarrs*, ſhe *travailing with Child* (ſhewing her *numerous Iſſue*) who was *before barren* (Iſ: 54: 1.) ſhe alſo, and hers *proſecuted and perſecuted by the dragon* but, *preſerved* (Rev. 12. 1. 2. 3. 6. 13. 14 15. 16. 17.

But the *other woman*, ſignifying the *Church Antichriſtian*, perſecuting the true profeſſors, and *drunke with the bloud of the Saints, and with the bloud of the martyrs of Jeſus* (Rev. 17.1.2.4.5.6.

Obſerve alſo that theſe 2. *women* (or the *Church under theſe 2 ſtates and conditions*) are alſo repreſented by 2. *Cities*, the great City *Babylon* and *Jeruſalem*: that City named *Babylon* (Rev. 17. 5. 18.) being for that *Antichriſtian ſtate*: but the other City *Jeruſalem* (Rev. 20. & 21, & 22. for the Church of God, the new *Jeruſalem and Temple*; no wonder then if by *Jeruſalem and the Temple* the *Chriſtian Church* be ſignified.

5. And that *Jeruſalem* and the Temple there, could not be the place, where that man of ſin or Antichriſt was to ſit, appears, in that *Babylon*, the city contrary to *Jeruſalem*, is declared *Antichriſts ſeat*: Alſo that the deſcription given to that City (the ſeat of Antichriſt) no way ſuits with *Jeruſalem*, ſee for that *Rev.* 17.6, 7, 8, 18.) where, by *Babylon*, the Romaniſts (we need go no further) *intend Rome*, and for that the *Rhemiſts* earneſtly contend in their Annotations on (1 Pet. 5.13.) *The Church that is at Babylon ſaluteth you* (ſaith St. Peter) which is their Scripture proof: *for St. Peters being at Rome*. Alſo Cardinal *Baronius* ſpeaking of the name *Babylon* in the Revelation, *Certiſſimum eſt, &c. it is moſt certain* (ſaith he) *that by the name* Babylon, *the City* Rome *is ſignified* (f) and Cardinal *Bellarmine* by *Babylons* deſcription, agreeing to *Rome*, concludes out of *Tertullian*, *Notiſſimum eſt, &c.* (ſaith he) It *is moſt evident and acknowledged, that* Rome *is built on ſeven hills nor was there any other City, which in the dayes of* St. John, *had dominion or reigned over the Kings of the earth, but* Rome *onely* (g) Rome (ſaith he) *and no other city*; not *Conſtantinople*, which although after *ſtiled Rome, or new Rome*, being alſo *ſeated on hills*, yet did not that then in *St. Johns* dayes *raign over the Kings of the Earth*. And as to *Jeruſalem*, nothing of all that could be ſaid of it, *neither* that *it was ſo ſcituated on ſeven hills*, nor *then reigning over the Kings of the earth*, Jeruſalem *being then with her children in Bondage* (Gal. 4. 25.) and that to the *Romans* and by the Romans, ſoon after deſtroyed.

(f) Annal. a. 45.

(g) De Rom. Pont l: 3 c. 13. & l. 2. c. 2.

And if *Rome be the City for that* malignant ſtate; then muſt the *Temple of God*, be underſtood to be there; and Rome to be the *place for Antichriſts ſitting*. But it is objected that the Church of *Rome* (ſhould be then called *the Temple of God* where *Antichriſt ſitteth*.

Rev.

Res. ſo was *Jeruſalem* alſo once *the faithfull City.* And even when at worſt; after their *crucifying the Lord* it was then called *the Holy City* (Math 26. 53) haveing that name from what before it was, So was *Rome once famous over the World for its faith* (Rom. 1. 8) and the Church there was *the Temple of God.* And it was an honour to the Church *of Rome*, that it held out longer than ſome other Churches, and oppoſed the hereſies riſing and prevaileing in the Eaſtern Churches; yet *as thoſe famous churches of Aſia*, fell from their purity (particular Churches may faile) ſo did *Rome* it ſelf after, and that *once faithful City became an Harlot* Rev. 17.5.) as was ſaid of *Jeruſalem*; and *their ſilver was become droſſe, and their wine mixt with water* (Iſ. 1 21. 22) *once pure, now mixt* and Corrupt with Errors, and they even Apoſtate from that faith profeſſed by their forefathers, yet *from what once was*, and *from what is yet there left of Good* (though *mixed and Corrupt*) that Church is called by the Apoſtle here *The temple of God* and *there Antichriſt ſitting.*

The ſum of all is that *Babylon*, which is acknowledged to be *Rome*, and the *Temple of God there*, or the *Church of Rome Apoſtat from the faith* formerly profeſſed, is *the place where Antichriſt is to be expected and found, which* was the 2. *circumſtance* here conſiderable *for Antichriſts diſcovery:* his *place: ſitting in the Temple of God.*

III

The Next is that *of time, when he ſhould appeare*

Little difference is between the Romaniſts and us, as to the *place*; but the queſtion is of the *time*, for as the *Jewes* ſpeak of *Chriſt yet to come*, ſo do they of *Rome* concerning *Antichriſt*, and that he *is expected about the end of the World and at Rome, when Rome ſhall turne Apoſtat*; but we Aſſert *that Antichriſt is already come; and that long ſince; and that he is even now in the World acting as is ſaid of him:* which is to be now examined.

The *time for Antichriſts appearing* is thus in the text expreſſed (v. 5. 6, 7. 8) *Remember ye not ſaith the Apoſtle, That when I was yet with you I told you theſe things, and now ye know what withholdeth that he might be revealed in his time, for the myſtery of iniquity doth work already, onely he who who now letteth, will let, until he be taken out of the way, and then ſhall the wicked be revealed.*

Unto this is to be added that in *Rev:* 17. (both places joyned, making

making up this whole matter) For in Rev. 17. we read *of a woman ſitting on a beaſt with 7. heads* (that woman being that great City *Rome* and thoſe 7. *heads interpreted both 7. hills* on which *that City* is *ſeated*, And alſo 7. *Governments called 7. Kings*; *Kingly*, *or ſupreame.*

Of which 7. Governments of *Rome*, it is ſaid that 5. *are fallen*, and *one is*, and *the other not yet come*, *and that when he cometh, he muſt continue a ſhort ſpace*, *and that the beaſt that was*, *and is not*, *and yet is*, *which* is added (v. 8.) *even he is the eighth*, *and is of the ſeaven*, *and goeth into perdition* v. 10. 11.)

For opening both which Texts together,

1. It is granted, that *Rome is that great City ſeated on ſeven hills* and *ruling over the Kings of the earth.*

2. That *theſe ſeven heads or governments*, *are* Romes *ſeven Governments alſo.*

3. Of thoſe *ſeven Governments of* Rome, it is ſaid that *five are fallen:* ſo in St. *Johns* time were thoſe firſt five fallen, that is, 1. *Kings*, 2. *Conſuls*, 3. *Dictators*, 4. *Decemvirs*, 5. *Tribuni militum* (thoſe veſted with Conſular and Supreme power) which five are ſo by *Livy* diſtinctly mentioned: *What* (ſaith he) *the* Romans *did*, *firſt under their Kings*, *after under their* Conſuls, Dictators, Decemvirs, *and* Conſular Tribunes, *whether as to wars abroad*, *or ſuppreſſing troubles at home*, *I have* (ſaid he) *ſet forth in five books* --- (Tit. Liv. lib. 6) All which their *firſt five chief Governments* were fallen away, and not then in St. *Johns* time of writing, in being.

4. Where it is ſaid, that *one is*; In that is *Romes ſixth form of Government* next following thoſe *five before fallen*, this ſixth being that of *Cæſars*, or *Emperours*, *which is*, or *then was*, *when this was written*, the Roman Emperours then, and hundreds of years after, reigning in the world, and over the Kings of the earth.

5. That there was *another yet to follow*, being *Romes ſeventh form of Government*, not then yet come when that was written, but expected: concerning which I ſhall ſhew;

1. What kind of Government this is, and how diſtinct or differing from the former.

2. That for introducing this ſeventh form of Government, the laſt foregoing, the ſixth, was to be removed; and was removed accordingly.

1. 3. That on the removing of the sixth, this seventh succeeded.

What *kind of Government this seventh is*, and how *distinct and differing from the former*: As to *Romes former six Governments*, they were all *civil and military*. *This seventh is principally Hierarchical* or *Pontifical*. Such a kind of Government was that *Priestly* and *Macchabæan*, *among the Jewes* after the captivity, which continued until near the time of Christs coming; about which time it was by *Herod* suppressed.

And that Antichrists dominion in *Rome* should be such, is implyed in *his sitting* (that is *in Chief*) *in the Temple of God*, the *Temple of God* denoting as the *place*, so the *person* also as to his *condition* and *quality*, that he should be *Clerical*. He *shall attain Ecclesiastical dignities*, *and in the Temple of God shall he sit, holding there the seat or Chair of Eminency*, saith *Radulphus Flaviacensis de Antichristo* (Levit. c. 1.) *apud Magdeburg.* (*Cent.* 10. c. 4.) Also *Pope* Gregory *the Great* stiles *Antichrist*, *Sacerdotem Universalem*, *the Universal Priest*, *for whom* (saith he) *an Army of Priests is prepared*, (h) shewing his Army and Arms *spiritual*, other than before. (n) '. 6. Ep. 28.

Of *which* Romes *Pontificality*, it is said (*Rev.* 17. 8, 11.) that *it was*, *and is not*, *and yet is*, and that *being an eighth*, *it should yet be of the seventh*, that is,

1. That *this Pontificality was*, as is said, *that which is now in* Rome, *is what was also there before under former Governments*.

For as to matters referring to *Religion*, the *Romans* had of old, instituted by *Numa Pompilius*, *their Pontifices*, or Under-priests, and *over them* a *Chief Priest* called (*Pontifex Maximus*) which *lower Priests were exempt from civil jurisdiction*, *and onely ordered by him who was* Pontifex Maximus, *be himself not being accountable to any*. (i) (i) Dionil. Halicarna. ant. Ro. 12.

2. Of *this Roman* Pontificality *which was* of old under the first five Governments; It is said also, *that it is not*: (Rev. 17. 8.) *i.e. then under the sixth Government* that of *Cæsars* (which was that in being when that was declared to St. *John*) then was it said that *this is not*, or *then it was not*, for the *Roman* Emperour *conceiving the Priviledges of the* Pontifex Maximus *overgreat and not safe in any hand but his owne*, *it being independent*, therefore he *assumed and annexed it to the Imperial Crown*, so as it became one of the *Imperial Titles*, to be *Pontifex Maximus*; thus continuing untill it was by *Gratian a Christian Emperor* Goodwins Rom. Antiq. l. 2. sect. 2. c. 15.

perour altogether aboliſhed ſo as *that office of Pontifex Maximus* which was under the 6. Goverment was changed from what it was at firſt by *Numa Pompilius*, *Swallowed up* in the perſon of the Emperour, and after *quite aboliſhed*, therefore *that which was, now is not*, or *then was not*, when that was by St. *John* written.

3 Yet is it added (Rev. 17. 8.) that what was, and *and is not*, *Yet is*, there the preſent is for the future, as is uſual in ſpeaking of things to be, *It is*, *i.e.* it ſhall be again or as now to us, it may be ſaid *that it is*: *being* in the *Romiſh Pontificat reſtored*; not as *before*; before *it was an honerable office among the firſt* 5. *Governments* they were ſupreame, under which this was, although independent. Nor is it now as it was after under the 6th. *Government* that of *Cæſars*: it haveing bin *then annexed to the Imperial Crown*; bnt *now in the* Romiſh *Pontificat*, this *that was*, and *after was not*, *now is*, being *reſtored and created ſupream, where we find even the very Title of* Pontifex Maximus *retain'd*, and the *priviledges alſo, which the* Pontifices, *or under-prieſts had of old now again to them reſerved, they being, as much as may be, exempted from civil power*, and *onely accountable to him the now* Pontifex maximus, *and he himſelf to none other.*

4. It followeth to ſee, *how this becomes an eighth head in that Government, yet but of the ſeventh* (Rev. 17. 11.) That is ſo by the Popes, *advancing his ſpiritual* dominion *and title above all Powers*, *the* Emperour *not excepted*, and *being in his ſpiritual capacity the ſeventh*, he becomes *now in that exalted Power an eighth*, the *Prieſthood the ſeventh*, being in *his exalted Power raiſed to an eighth head*, yet of *the ſeventh* notwithſtanding, *as to nature and kind* this is the ſeventh, but an 8th. alſo *in degree and power.*

But to *the introducing this ſeventh head in the Government of* Rome, was *the laſt foregoing* (the *ſixth that of* Cæſars) to *give place*, and *to be firſt taken out of the way*, This is next to be conſidered, ſee it ſo in the text (v. 5. 6. 7. 8.) which now come in.

This required wary expreſſions, not thereby to raiſe perſecutions to the Chriſtians from the Emperor; that being a *crime Læſæ Majeſtatis*. This the Jewes objected to *Chriſt*. *John* the 18. 12. 15. and to his *Apoſtles*. (*Acts*. 17. 7. 25. 8.) Therefore we find the Apoſtle, here very circumſpect in declaring himſelf in it, not ſpeaking all, but referring to what he had before told them in the eare, *Remember ye*

not

not what I *told you of these things when* I *was yet with you* (2. *Thess*: 2. 5) and being now to *write* of the same thing, how darkly is that done? *not nameing* Emperour or any thing that way, onely *when he that now letteth shall be taken out of the way*, which indeed was the *Emperour*, by whom that former office of *Pontifex Maximus* was taken out of the way, and the Emperour also being likely to oppose any other over topping power in that kind; Therefore in *order to Romes* 7th. *head or Government was the sixth to be removed*, and that it was so accordingly we find it.

1. In *Constantine the* Greate, (the first Christian Emperour) *his changeing the seate of the* Empire, which was *Rome* Anciently, and removing to Constantinople; thereby leaving *the City of Rome*, as it were vacant.

2. When by succeeding Emperours the Roman Empire was divided, and the Roman Eagle before under one head, having after 2 heads and spread into the Eastern and Western Empires, and that also the seate of the Western Empire was other where than at *Rome*, therby was that place left to the Bishops of *Rome* in a yet farther degree then before.

3. But yet more, when ann. 475. the Western Empire had quite expired, and ended in *Augustulus* (as it began in *Augustus*) the Empire haveing bin invaded by the *Goths* and other Barbarous Nations, by whome also *Rome* it self was taken, and possessed about 50. yeares, the *Pope* himself being also expelled and put to seek for a time, another habitation. Hereby was the Westerne Empire determined, and so continued 325. yeares.

This was the 2. *head* proposed, the first *removing him that did let*, *for making way for him that was to succeed.*

III. It followes to shew the others succeeding accordingly, and that gradually comeing on according to the steps of the formers receding.

1. For on *Constantines leaving Rome*, and *making Constantinople the seat of his* Empire *thereby* (Sede vacante) *the Bishop of Rome* entered on the *possession of the City of Rome*; (he Romanists add): by *donation from Constantine*, with addition of other large Territories, held in fee, and in Demeasne for ever. This I passe; it not being my worke

at preſent to examine it. In this ſtate things ſtood about 300. years, *Romes* Goverment being in that time by its Biſhops, yet ſubjected to the Emperor by which they were kept within their bounds, for *Rome* being but one of the 5. Patriarchs, although chief among them, was not yet above them.

2. So continued it *untill the Empire determined* in *Auguſtulus*, *an.* 475. after which *An.* 607. *Boniface.* 3. obtained from *Phocas* Emperor of the Eaſt, that *not the Patriarch of Conſtantinople* (who contended for being Chief) *but the* Biſhop of *Rome* ſhould *be univerſal Biſhop. This Gregory* 1. Biſhop of *Rome* had before condemned in *John Patriarch of Conſtantinople*, and by his but attempting it, *concluded him, or any ſo doing*, to be *Antichriſt or his forerunner*, and *that Antichriſt himſelf was not farre off*, And *now was the Title of Pope appropriated to the Biſhop of Rome*, which was before communicated to other Patriarchs, and *Popes* alſo indifferently.

And hitherto *reached Romes* Epiſcopal and Patriarchal *Government*, of which it was ſaid that it ſhould *continue a ſhort ſpace*, Rev. 7. 10. which was about 300. yeares, that being but ſhort compared with what followed from *Boniface* 3. when the *Title began to ſwell to its greatnes, they* being thenceforth *univerſal Biſhops, and Popes above all.*

3. But after *Boniface* 3. *Pope Leo.* 3, *an.* 800. made a farther *Eſſay of his power* in *depoſing* the *Lawful King of France*, and advancing *Pipin* his Subject to be King, and after *created Charlemaine Emperor*; both as champions for the Church, to Expell the Barbarians who had invaded Italy, out of whoſe hands *Rome* was recovered, and reſtored to the *Pope*, with addition of other large Territories.

4. But all this while, the *Popes* power, was in ſome things reſtrained by thoſe Emperours of their own making, who *reſerved to themſelves the chooſing* and *placeing of Biſhops* and the approbation even of the very *Popes* alſo.

In this *Gregory* 7th. contended with Henry the 4. Emperour, whom he Excommunicated & depoſed, ſtirring up againſt him his ſubject *Rodulphus*, nameing him Emperour, and giveing the Crown, with PETRA DEDIT PETRO, PETRUS DIADEMA RODULPHO.

Of the troubles, bloud, and deſtruction to *Germany* in that, I ſpeak not, onely that to this *Gregory* 7. is by *Papiſh* writers that glory given,

given, that he was *Imperij Pontificij fundator*; others his predeceſſors attempted the reaching at the temporal power, but was not till now attained.

And after, the Emperour *Henry* 5. comeing to *Rome* to be Crowrend by *Pope Paſchalis*. 2. the *Pope* would not conſent to his Coronation, except he *firſt did give over all Right of Election* of Popes, *and of inveſtiures of Biſhops by ſtaffe and ring*; In which although that *Pope* failed then of his end, yet was that after attained.

5. And although In all this the *Pope* had gained the *point of temporal ſoveraignety*; and *the gaining alſo out of Temporal hands into the Popes power*, the *Inveſtitures of* Biſhops by which he was in that kind abſolute. *yet could* not that ſatiſfie, *while the Pope was over topped by a General Council*, By which he had bin oft threatned, awed and ſometimes depoſed.

The removeing this therefore, was to be next attempted, and was at length alſo by *Pope Leo*. 10. compaſſed, ſo farr as the *Popes Councill at Lateran* could do towards it; of which Bellarmin thus Triumphantly; *The laſt Lateran Council under* Leo. 10. *expreſſely and profeſſedly teacheth that the Pope is above all Councills, and reproveth a contrary decree in the Council of Baſile*, (*citeing the words of the Council*, to which he adds); *To this nothing can be anſwered, unles it be that this was no general Council, or that it was not received by the Church, or that this was not their decree de fide.* Belarm: de concil. l. 2. c. 17.

6. But *one thing yet remained* (Shewing, as the Popes power, ſo his being in that very *Antichriſt*) which is *the confirming thoſe Romiſh erronious poſitions*; which had bin long creeping into the Church, as *tares mixed with the Wheate*: and had long paſſed looſe, and undetermined, being onely diſputable, controverted, and oft oppoſed.

Theſe were after in the *Councills of Conſtance, Lateran, and of Trent, concluded and decreed for doctrines, and Articles of faith*; and *an Additional Creed of* 12. *Articles of them compoſed*, which were by *Pius* 4. his Bull impoſed to be ſubſcribed or ſworne unto.

In all ſee.

1. *The Removal of Romes*. 6th. *head or Goverment, that of Emperors*.

2. See alſo *the introduceing and growing up of the* 7th. from its *infancie* to its *full growth*; The *Church* of *Rome* being before, but as *others a*

Branch onely of the *Catholique Church, now it ſelf paſſing for the Catholique Church,* and *ſhe* the *root* out of which all other Churches derive & ſpring, others on this *depending*, *and by that influenced*: ſo doth that Church now boaſt of her ſelf, of which the *Apoſtle* St. *Paul* in his Epiſtle to that Church had forewarned them. Rom: 11. 18. 19. 20) *Boaſt not againſt the Branches, but if thou boaſt thou beareſt not the root, but the root thee; Thou will ſay, the branches were broken of, that I might be graffed in, well, becauſe of unbeliefe they were broken off, and thou ſtandeſt by faith, be not high minded but feare, For if God ſpareth not the natural branches, take heed that he alſo ſpare not thee.*

In which is the Apoſtles prophecy concerning that Church.

But before this be ſhutt up, one doubt is to be removed, *of the Empire being not yet taken out of the way* which we now ſee in being.

Reſ. 1. of that Empire which was in the Apoſtles dayes, is that by the Apoſtle intended, that it ſhould be firſt taken out of the way, the ſtanding of that being an hinderance to the Succeeding Government. But that Empire was long ſince extinguiſhed.

2. The preſent Empire is of another kind, being of the *Popes* owne erect on, for reſtoring, promoting and preſerving his greatnes; His hand being in that throughout.

So *Bellarmine* writing of *the Tranſlation of the Roman Empire* in 3 bookes, he makes the ſumme *of his firſt book*, *The Roman Empires being by authority of the* Pope, *tranſlated from the* Græcians *to the* French. And the ſum of his 2. *booke*, *The Roman Empire paſſing from the family of* Charles *the* Great, *and* the French *unto the family of* Otho, *and the* Saxons, *by authority of the Biſhop of Rome.* The title alſo of his 3. *book* is. The 7. *Electors of the Empire to have bin inſtituted by* Pope *Gregory.* 5. See the popes hand in all; he alſo even now approving and Crowning the Emperour elected.

And therein we find that fulfiilled which was prophecied of *this Second Beaſt* (the Papacy) *Its ſetting up an Image of the former beaſt which had a wound by a Sword, that it ſhould live, ſpeak and be worſhiped* (Rev: 13. 12, 14, 15,) For *that firſt beaſt* (the Emperour) haveing in *Auguſtulus*, the laſt Emperour of that race, received *that its deadly wound*; It was by the 2. *beaſt* that ſucceeded (the *Pope*) again reſtored, and an *Image of the former made by him an Empire* ſet up, to which he *gave life*, ſo as to ſpeak, and be worſhipped, that is, honoured and followed. But 3. obſerve, that this is *but an image*: ſo is the now Roman Emperor

peror compared with what was?

The now Roman Emperor *is but an image of the Ancient* Empire, (ſaith *Salmeron*.) *and the Majeſtie of the people of* Rome, *by which the world was of old Governed, is now taken away from the earth, and the* Emperour *is now but an empty Title, and is but a ſhadow* onely; So *Eberhardus in Aventinus* (m) *The* Emperour *of* Rome *is now but a bare title without Subſtance.* (n) Neither indeed is that his title, he is *not now ſtiled Emperor of Rome*, but What is. Is onely of *Germany*, Rome being left for the *Pope*.

(m) Avent. Annal. l. 7.

(n) Ibi. l. 5.

I ſhall before I conclude this, adde a little touching the *greatnes of this* 7th. *head, or Government of Rome, the Papacy*, And that *it falls not ſhort of the Greatnes of the former Emperours of Rome*, according to the Eſtimate made of both by the Romaniſts.

For whereas *Juſtus Lipſius* his book of the *greatnes of the Roman Empire*, meaning that of old, is ſtiled *Admiranda: Thomas ſtapleton*, (profeſſor at Lovaine) (o) intitles his booke *of the Papal greatnes*, *Verè Admiranda*; ſhewing that for *extent, ſtrength and power over princes, the* greatneſs of *the papall Empire, is farr ſurpaſſing*; *for no marvail* (ſaith he) *if the Roman* Emperor *armed with* 30 or 40. *Legions, had many Kings at Command; but that the* Pope *a perſon unarmed ſhould give Laws to the world, and even to Kings, advancing and depoſing them at pleaſure, this is indeed marvailous*. He inſtanceth in Leo. 3. his giving the Empire to Charles the Great.

(o) Tho. Stapleton. t. 2.

Leo. 1. called the *Great* Biſhop *of Rome*, ſpeaks thus of the *Greatneſs of Rome then*, compared with what was before under the Cæſars, and its former governments.

Thou art (ſaith he of *Rome*) *royall and Prieſtly City*; *By the ſeat of* St. Peter *and* Paul *in thee, thou art become the head of the world thy Rule is more by Religion than by Earthly dominion. For although thou didſt formerly, Extend thine empire by many victories by ſea, and land, yet is that leſſe which was by warlike proweſs ſubdued, than what is by Chriſtian peace ſubjected to thee.* (Leo. Serm. 1. in natali Apoſtolorum Petri & Pauli:)

And *Proſper* (1 de ingratis)

Sedes Roma Petri, quæ paſtoralis honoris,
Facta caput mundo, quicquid non poſſidet armis,

Religione

Religone tenet.——

In all:

1. We see the *Papacy*, *Romes pontificall head raised above it self*, and *from a* 7th. *raised even to an* 8th. *head.*

2. See *the* 7th. *head immediately succeeding the next preceeding* (*the Emperor*) *to be the* Pope.

3. That this 7th. *head so next succeeding*; to be that *Man of Sin, that Wicked* (So saith the Text. v. 8.) *that he who letteth or hindereth being taken out of the way, then shall that wicked be revealed* (2 Thess. 2. 7. 8.)

On which thus St. *Chrysostom when the Empire of* Rome *is dissolved or removed*, Antichrist *shall invade that vacant place, and snatch at the Empires both of God and man* (Chrysostom in 2. Thess. 2. com. 4.)

4. If *the Emperour be removed and that long since*, and *that man of Sin was next following*; *Therefore must* Antichrist *be already come, and that long since, and is now in the World.*

5. *Therefore who would not conclude the Pope next succeeding the Emperour to be that man of Sin, and* Antichrist?

Which will appeare yet further in the next circumstance.

IV.

Antichrists actings in the World when appearing, by which he might be known among and above others: of that we read here (in v. 4. 9.) *He opposing, and exalting himself above all that is called God, or that is worshipped. So that he as God sitteth in the Temple of God shewing himself that he is God, whose comeing is after the Working of Satan, with all power and signes, and lying wonders:*

These with others mentioned are *signes* given *for Antichrists discovery* when in the world, which are to be considered particularly.

1. *Antichrist sitting in the Temple of God.*
2. *Exalting himself above all called* God.
3. *Shewing himself that he is God.*
4. *Comeing after the workeing of Satan.*
5. *Shewing himself to be Antichrist, an opposer.*
6. And *in all to be that man of sin, that wicked, that sin of perdition.*

Some may think the Pope not concerned in these; but what if he be?

be? what if these taken together are all to be found in him? and in him alone, and in none other; than surely will appeare, *This man of sin, this Antichrist who he is.*

I. As to Antichrist *sitting in the Temple of God*: of that I have spoken; his *sitting* there speaks him as *cheif* there, which being by the Pope challenged, & asserted by his as his property, of that needs no more to be spoken the *Popes* so acting; and he alone, and none other in the world beside him.

II. As to his exalting himselfe above all called God:

And who are they that are called Gods? This is in scripture, said of *Princes and magistrates*, *I have said that ye are Gods, but ye shall dye like men* (Psal: 82. 6. 7.) they are but *called Gods*, not so indeed, for they *dy like men*, and that *I have said ye are Gods*, shewes their *Title* to that their high name of *Gods*, that it is, *from God*, *who saith it so of them*, *that is*, *from his word*; *he calleth them Gods to whom the word of God came* (Iohn: 10. 34: 35. 36.) *that is by God commissioned* and *ordained* (Romans 13. 12) standing in his place, and so, to be subjected to, according to their degrees in Government, whether *to the King as supreame*, or *unto Governours under him* (1. Pet. 2. 13. 14) and *from this subjection are none exempted, let every soule be subject &c. The Apostles were not exempted, nor is the* Pope: *This God Commands; yet see* in this, *The Pope exalting himself above all called Gods*, even Emperours as vassalls to him, causing them to *hold his stirrup, and Kisse his feet*; *Celestine 3. crowned the Emperor Hen: 3. with his toe*; *Popes also setting their feet on the necks of Emperour* as did Pope *Adrian 4. and Alexander. 3.* Also *disposeing crowns, and deposing, and advancing* at pleasure, which by *Aventinus* is said of the *Popes from Gregory 7th to his time* (p) *Hildebrand who is Gregory 7th. first founded, the Papall Empire, which his successours for 450. yeares carryed on, notwithstanding the oppositions of the World, and Emperours resisting, so as high and low were brought under and subjected to their yok; According to their will they cast down from heaven to hell, and exalt from hell to Heaven again.*

(p) Avent. annal. Bowyor l. 5. p. 447.

And what in this they practice, they avow as due and proper to them, and to them alone; of which therefore I need say no more. *In the Pope therefore, and in him alone, and in none other, is this sign of Antichrist found*, that *he exalteth himself above all called Gods.*

III. It followeth, *His sitting in the Temple of God, shewing himself that he is God: Tu es alter Deus in terra, Thou art another God upon earth*

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earth, was the ſpeech of *Chriſtopherus Marcellus* in the very *Counceil of Lateran* to Pope *Julius* 2. the Pope himſelf being preſent,(Concil.Lateran. Seſſ. 4.)

And in the Gloſs on the Canon Law he is called *our Lord God the Pope.* (q) And whereas the word *God* (ſo ſaid of the *Pope*) was by ſome thought too much, and in ſome *Editions* omitted, we find *the cenſure of the Gloſs* by Pope *Pius* 5. and the *Gloſs of the Canon Law, reviſed by Cardinals and learned men deputed for it by Pope Gregory* 13. in both, the word *God*, before omitted, to have been reſtored and put in again, and that by *the Popes allowance:* now it being what was, *our Lord God the Pope.*

(q) Extrac. Joh.22. deverb. ſignif. See cum inter.

Nor can it be otherwiſe intended, but that the Pope ſhould be ſo eſteemed, while they ſtick not to aſcribe to *him attributes*, *proper to God*, as *Omnipotence* and *Infiniteneſs*, *The* Pope (ſay they) *may do whatſoever God doth; nor can it be known what the* Pope *can do*, *for the power of the* Pope *is infinite, and what is infinite is not known*; (r) and *what the* Pope *doth is reputed as done of God, for what the* Pope *doth, he doth as God not as man.* (s) Which the *Popes Omnipotence* is by them averred by *Scripture*; all *power in Heaven and earth is given me*; which was ſaid by *Chriſt* of *himſelf.* (Mat. 28. 8.) and that is ſaid of the Pope alſo; that power of Chriſts being challenged by the Pope his Vicar; nor that as to *Heaven*, and *earth* onely, but (beſide their purgatory,) even in *Hell alſo*, ſo as his power ſeems to extend ſo far as to *deliver from Hell* (whence is no redemption) and to *forbid and command, when they pleaſe, and whom they think fit to* be kept from thence,(t) *Nolumus—We declare it our pleaſure, that the puniſhment of Hell be not inflicted on ſuch as are ſigned by the croſs* (thoſe imployed by the Pope on his buſineſs.)

(r) Antonin. p.3. t. 22. 5. 11. 6.

(s) Decius in cap. Can. de conſtit. n. 16.

(t) Bulla Cle. 6.

And as *omnipotence* and *infiniteneſs*, *Gods attributes*, are *attributed to the Pope*, ſo is *Adoration alſo*, which *God challengeth as proper to himſelf onely. I am the Lord, that is my Name, and my glory will I not give to another, neither my praiſe to graven images:* God ſpeaking of *his Worſhip* (Iſ. 42. 8.) *He onely is to be ſerved*, or worſhipped (Matth. 4.10.) but *to the Pope* are *religious adorations* given in a moſt ſolemn manner, while *the new elected Pope is placed on an Altar*, and there ſeated in his Chair, with his Crown, and in his pontificalibus, adored by all preſent, Cardinals, Embaſſadours of Princes, and all of all degrees deſcend-

cending from their places, and *with proſtrations worſhipping him* (v) And is not this *a ſitting in the Temple of God, as God ſhewing himſelf that he is God?*

(v) Tiber. decian. vit. 3. rel. 14. n. 57. l. crem. 1 Sect. 5. fol. 16.

IV. Further, a *mark and ſigne of that wicked one* is, that his *comeing* and Acting, *is after the working of* Satan, *with all power and ſignes, and lying wonders, and with all deceivablenes of unrighteouſnes in them that Periſh becauſe they received not the love of the truth* that *they might be ſaved, for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye. 2. Theſs. 2. 9. 10. 11.*

This (ſaith ſome) ſhews *Antichriſt to be* a *Conjurer, and compactor with the devil, and ſuch* (ſaith they) *was Symon Magus, and he Antichriſt*, But *ſuch* we knew were *Popes alſo*, as (to mention no more) *Sylveſter. 2. Benedictor 9th. Gregory. 7.* which I paſſe at preſent.

Neither inſiſt I on thoſe *wonders* by theſe Acted, whether *ſeeming real by Satans working* with them or for them; or that they be *lying wonders*, whether *feigned*, or impoſed as true; or *lying, ſerving to confirming lyes* and untrue doctrines of men; nor ſpeake I of thoſe *ridiculous fables, with which their Legendes of Saints are ſtuffed*, ſuch as may be wondred, how learned and prudent men ſhould give credit to them (if they do.) And if they do; it muſt be ſurely from *Gods giving them over*, Judicially, *to believe a lye, they not receiving the love of the truth* (ſo is the Text:) *The Seate of the beaſt on which the Angell powered out his viall, and his Kingdom is full of darkneſs* (Rev. 16. 10.)

But I look on this here rather *as a ſigne, and marke of Antichriſt* by which he ſhould act, and be knowne in the World, his *Antichriſtian Church boaſting of wonders, makeing miracles a ſign of the true Church, and upbrading us* with *our want* (they ſay) of *Miracles.*

To which we ſay. 1. That *for the firſt introducing of truth, miracles might be neceſſary* but that the truth being once received, ſuch miracles were after unneceſſary; ſuch were in the *firſt planting of the Goſpel, done by Chriſt and his Apoſtles, which we Challenge as ours.* But that *truth then delivered to the ſaints* being received and believed, what now need we more, or any renewed miracles? For, *miracles and wonders*, as *tongues*, &c. *are for unbelievers, not for them that believe*, (1. Cor. 14. 22.) and it ſhews a *novelty in thoſe Popiſh Doctrines*, that need freſh confirmations, and ſhewes them *unbelievers* that ſeek ſuch. But in this is a pro-

per *marke of that Antichriſtian Church, that and no other ſort of profeſſors, or People in the world, but* Rome *onely and the* Pope, *adhering ſo to miracles*

V. But to proceed, *Another marke of this man of Sin,* by which he is known, is that he *oppoſeth himſelf; that is,* to Chriſt, therefore called *Antichriſt,*

Obj. But how can that be ſaid of the *Pope* he being *for Chriſt,* and his Vicar: *for him,* and *not againſt him?*

Reſp: But the word *Antichriſt* may ſignifie both *pro* and *con, for and againſt,* and both here applicable.

1. *For Chriſt* ἀντὶ ſome times ſignifies *for* or in *the place and roome* of another, ſo *Archelaus reigned* ἀντὶ in *the roome of his father Herod* (Mat. 2. 22.) So *pretends the Pope* to be *for Chriſt,* in *his place and ſtead his Vicar on earth.*

This is agreable to what we read of *Antichriſt, what kind of adverſary he is:* not ſuch as is the *Turk an open and declared enemie to Chriſt and Chriſtians;* but ſuch *an one as ſits in the temple of God:* profeſſing to be *for Chriſt* yet to him an *underhand enemy,* ſo ſaith *Anſelm: they ſeem or pretend themſelves ſervants of Chriſt, and of his Family, when in truth they are the Miniſters of Antichriſt* (in 2 Theſ. 2. 2. they therefore who contend earneſtly *for the Turks* being *Antichriſt,* muſt be greatly miſtaken.

2. And yet while this Antichriſt pretends himſelf *Thus for Chriſt, and for being his Vicar, ſee him even then oppoſeing, he that oppoſeth, is his deſcription 2 Theſs: 2. 4. under the name of Chriſt acting for Antichriſt,* as was ſaid of *Gregory. 7. who was pointed at as Antichriſt.* as hath been ſhewed out of *Aventinus.*

And to ſhew the Pope to be this Antichriſt *oppoſing Chriſt and contrary to him, ſee him contradicting* and *countermanding Chriſts will, and commands,* I inſtance onely at preſent in *thoſe Chriſts two ordinances, his word,* and *Sacraments.*

1. *His word. We are by Chriſt our Lord Commanded to ſearch the ſcriptures, for in them we have eternall life* (Iohn: 5. 39.) *unto which ye do well that he take heed, as unto a light ſhining in a dark place;* ſaith S. Peter. (2. Pet 1. 19) and *we find Tymothy commended* by St. Paul, that *from a child he had known the holy Scripture, which are able to make*

wiſe

wise to salvation, they being profitable for doctrine, for reproofe, for correction for instruction, in righteousnes that the man of God may be perfect, throughly furnished unto all good works (2. Tim: 3. 15. 16. 17.)

Hear now the Pope in this ; *search the Scripture* (saith *Christ*) *do not search them, saith* the Pope ; It is *well done that ye do it, saith* St. Pet. It is *not well done saith the Pope*, They are *profitable*, *saith St.* Paul, *they are dangerous saith the Pope*; They are *a light shineing ina darke* place saith *St. Pet. they are dark saith the* Pope. St. Paul *commends* Timothy *for being from a child acquainted with the Scriptures, they are not for Children*, *saith the* Pope, And much more of that kind; see him in this *Antichrist opposeing Christ his word and commands, contradicting, and countermanding, And whom in this we should obey, God or man, Judg ye.* Acts 4. 19.

2. As to the *Sacrament* of the Lords Supper our Lord gave the bread broken, a signe of his body broken, and after that the *cup*, the *wine powred out* being his bloud in his death shed for us, *commanding so to do till his comeing again* : and as to the *Cup* particularly (foreseeing what would be after by oppossers to the contrary) our Lord added in that ministration, *Drink ye all of this* (Math: 26. 27.) it being said; that accordingly, *they did all drink of it*, Mark. 14. 23) which, *all to drink* ; and *all drinking*, is in the *wine expressed* ; and implyed onely in the *bread*. Which Institution and command of Christ our Lord in that, being his *will and testament* left to his Church is to *be as his last will, observed* to the last, and ought not to be changed in the least, no, *although it had bin but mans Testament* onely (Gal. 3. 5) yet *see Christ in that by Antichrist opposed, Take the bread*, and *also the Cup* (saith *Christ*) not *so* saith the Pope, *the Cup may be spared*; for *Christs bloud is in his body by concomitancy*, and taking his body, ye have by consequence his bloud ? But here it is understood that *his body is given broken*, and his *bloud shed*, both setting forth the *Lords death*, and not otherwise; which *countermand* to *Christs command* in that, is with *a non obstante, licet. Although that Christ and the primitive Church did administer the Sacrament in both Kinds; notwithstanding it this custom of but one Kind to be held for a law unreproveable* (so is it ordered in the *Council of Constance.* (sess: 13) And the *Council of Trent after; This synod being taught by the Holy Ghost, and the custom and Judgment of his Church doth declare and teach that the Laicty and Clergie not celebrating,*

are not obliged to take the Sacrament of the Eucharist *under both Kinds notwithstanding that Christ did institute this Sacrament under both Kinds, and so gave it to his Apostles* (Concil: Trident. sess: 21. c. 1.)

And *is the* Pope *in not this an Antichrist? to Christ an opposer? he that oppoſeth?* Text v. 4.

VI. Rightly therefore is *this that man of Sin*, that *wicked* here intended which is his next mark here: and how *agreeing* to the *Pope*, notwithstanding his *Holyness* remaines now to be shewed.

1. And that the *Pope* is *that man of* Sin and *wicked exceedingly* even above others, appeareth in his *mouth of blasphemy*, though *looking like a Lamb* or *like Christ the* Lamb. yet *speaking as a* Dragon Rev: 13.11. or as that Dragon the *Divel*, what else is that his *shewing himself as* God, *exalting himself above all, called God* &c. before mentioned? what others is his *Antichristian Commanding and opposeing contrary to Christs will and Commands*?

2. And as *speaking like a* Dragon so, *acting also like him* in all *cruelty drunk with the bloud of Saints and Martyrs of Jesus*, particulary *of the Waldenses Albigenses, and others long before Luthers* opposeing Popish Errours and with their lives witnessing for the truth against Popery, There are extant acounts of *above one hundred thousand of them*, (that number is by some doubled) suffring by the Tyranny and cruelty of *Pope Innocent* 3.

Vergerius also well acquainted with the method and actings of the *Inquisition*, speaks of *one hundred and fifty thousand* in less than 30 years so suffering.

And from the first rising of the *Jesuites* to the year 1580, about 30 years, are about *fourscore and ten thousand* protestants said to have been destroyed.

In *France* alone, *in the Massacre of* Paris *and elsewhere, an:* 1532. The French Kings Letters to the Pope glorieth of 70 *thousand* (he said) Hereticks slain in few days; but to the lasting shame of Popish cruelty and perfidy to Generations.

And can the *bloudy butcheries of poor Protestants by the cruel* Irish *in* Ireland be in this forgotten, when about *one hundred thousand* perished *an:* 1641, yet to that impudence is that now risen, as to disavow any such rebellion of the *Irish, or such their murders of the innocent Protestants in* Ireland; *but daring to aver on the contrary, that they themselves*

ſelves were the ſufferers, and that by the Engliſh *and Proteſtants*: Of which, if there ſhall be opportunity offered by an anſwer to this ſubject, which is expected, this ſhall be then verified to the World.

And if the *Invaſion ano* 1588; on the *horrid Gunpowder-Treaſon, Nov:* 5. 1605 had taken effect, more of their cruelty would have appeared.

Such is that *Antichriſtian cruelty*; and that yet worſe, in its being grounded on their very *Doctrine*, *Religion*, and *Faith*, they being taught, that they ought ſo to do: thereby *thinking that they do God ſervice* (John 16. 2.) and *that to themſelves alſo* in ſo acting *meritoriouſly*.

Which *bloud-thirſty cruelty againſt the worſhippers of Chriſt*, ſticks as *a diſtinguiſhing mark of this Romiſh and Babilonian Antichriſt, in being drunk with the bloud of the Saints, and Martyrs of Jeſus*. Which is peculiar to thoſe alone, not to be found in any other party of the Chriſtian World beſide. In that is this *a man of ſin* above others, and wicked exceedingly.

3. Add that *the being a man of ſin*, is as it were fixed to *the very Papacy it ſelf, ſo as even its very office, incapacitates to Goodneſs*. They cannot do good if they would, in reforming what they are convinced is evil.

Adrian 6. convinced of the corruptions objected by the *Germans* to the Court of *Rome*, and reſolving to reform, at leaſt in part, and in ſome; and declaring himſelf for it, was by *Franciſcus Soderinus*, Cardinal of *Preneſte*, called *Cardinal of Velaterra*, diverted from attempting any thing in that kind, but directed rather to the wayes of his predeceſſor, with fire and ſword to proſecute thoſe, who objected thoſe Errours to the Court. His Oration to the Pope to that purpoſe is extant.

On which *Pope Adrian* diſcourſing after privately with *William Excourt*, whom he after created Cardinal; and *Theodorick Heſius*, his familiar and truſty Friend, ſaid, *That the condition of Popes was miſerable, ſeeing it was plain that they could not do good, though they deſired and endeavoured to do it.* (x)

(x) Piatro: Suav. Polon. Hiſtor. Tr. p. 24.

Which agrees with what *Onuphrius* writes of *Pope Marcellus* 2. who on ſomething a like debate with his Cardinals, and they diſſenting from what the Pope propoſed for good, he *ſtriking the Table with his hand, ſaid, I ſee not how thoſe can be ſaved, who are in this high place in which I am.*

Platina alſo writes of *Pope Celeſtinus* 5, that he depoſed himſelf, and gave up the Papacy, *Ut ſalvus eſſe poſſit, that he might be ſaved*; which was ſaid to have been cunningly ſuggeſted to him, as by a voice from Heaven by the Artifice of *Benedictus Cajetanus*, who thereby made way for ſucceeding him as Pope, by the name of *Bonifacius* 8. *Plat. in Vit. Celeſt.* 5, & *Bonifac.* 8.

4. And laſtly, As to *Holineſs*, which is *the Popes Title*, *let no man think of finding Holineſs among them*; *For if they prove but indifferent good, or not ſo evil, as other mortals uſe to be, they are accounted moſt holy*, ſaith *Papirius Maſſonus* (De Epiſc. Urbis l. 6. in Julio 3.)

To which add what Sir *Edwin Sands* obſerves of a *Proverb* in *Italy*, (and proverbs founded on obſervation, have a ſtrange tendency to truth) That *of the* Italians, *the* Romans *are the worſt Chriſtians*; *of the* Romans *the worſt are made Prieſts*, *of the Prieſts the worſt choſen Cardinals*, *and of Cardinals the worſt commonly elected Popes*. (Spec: Europæ,

In which we ſee him as *Antichriſt*, ſo a *man of ſin alſo*.

The ſumme of all is,

I. That what that *great City Babylon* of the *Chaldeans* was, as to *oppreſſion* and *cruelty*, to Gods people of old (Jer. 51. 34, 35.) That ſhould be to the Chriſtian Church, another *great City* called alſo *in a myſtery* Babylon *the mother of the abominations of the Earth*, *drunk with the blood of the Saints and Martyrs of* Jeſus (Rev. 17. 5, 6.)

II. That *this great City* Babylon deſcribed *a woman ſitting on 7 mountains*, *and reigning over the Kings of the earth* (Rev. 17. 9, 18.) is acknowledged to be *Rome*. They therefore who ſend us to *Jeruſalem*, or *Conſtantinople* for the *place*, put us out of the way in that enquiry.

III. That in *Rome*, ſhould ſit one, *by whom* (*after the Faith there ſettled*) the *inhabitants of the earth ſhould be ſeduced*, and *drawn into damnable Hereſies*: and that he the authour of thoſe miſeries and miſchiefs to the Church, ſhould be *a man of ſin* commonly called *Antichriſt*. This the *Romaniſts* themſelves acknowledge.

IV. That in ſo doing, *this Antichriſt* ſhould *ſit in the Temple of God*, as being *of the Church*, and *over the Church in chief*, *pretending for Chriſt*; he the while *acting againſt Chriſt*. A ſeeming friend, but ſecret enemy; a ſecret, not an open, declared and profeſſed enemy to Chriſt and his followers. Therefore cannot this be the *Turk*, or any ſuch.

That

V. That *this Antichrist sitting in the Temple of God*, should be in the capacity of a *seventh head of the Government* of Rome, *next succeeding the sixth head* or Government there, (*that of* Cæsars.) This brings it home to the *Papacy*, that and none other *being the 7th.* and that also long since on the Emperours removal setled. Vain therefore are allegations for any others being this Antichrist, not being of *Rome*, nor there so qualified

VI. That the Pope sitteth in the *Temple of God*, *as God*, *shewing himself there as God, and exalted above all that is called God, and worshipped.*

VII. Here is to be added, what is (in *Rev.* 17. 3, 4.) said of *that woman, that great City*, and *Babylon*; That she *did sit on a* scarlet coloured *beast:* and *that she the woman was* arrayed in purple and scarlet colour, and decked with gold. In which she is described as to her very *Habit*; the *proper attire both of Popes and Cardinals.*

VIII. Nor is to be omitted, what is (*Rev.* 17. 5.) said in way of further description of that *woman*; that *upon her forehead was a* name *written*, Mystery, *Babylon* the great, the mother of harlots, and abominations of the Earth. Concerning which is *observed*, that as *the High Priest* under the Law, had in the Front of *his Miter engraven*, HOLINESS TO THE LORD (Exod. 29. 36,37.) So the *Summus Pontifex*, the *Pope* had also in his *Tiara*, that name, *Mystery*. Which having been observed and objected by King *James* of blessed memory, in that his Excellent Work on the *Revelation*, *Lessius*, his Antagonist, denies it not, but labours to put it off slidingly: nor could it be denied, there being many *Eye-witnesses* to averr it, *Down. de Antichr. l.* 1. *c.*7. which his *name* of *mystery*, well agrees with that *mystery of iniquity*, by which his evil and *secret workings* are described, (2 *Thess.* 2.7.) one not unlikely referring to the other. But from God it is (surely) *providentially*, that that word *mystery* should so be seen *in the whores forehead, shewing who she is*; notwithstanding that they who contrived it, might have had other ends in it; as that *the Popes Triple Crown*, pointed to that *mystery* of his *Triple power and dominion* in *Heaven*, and in *Earth*, and in *Purgatory*.

So as in the *Papacy* concur all these *Scripture-marks of Antichrist.* And although some may be applicable other wise, yet are the principal proper to the Pope alone, and taken *altogether*, *not meeting in*

any

any other but in the Pope onely. Therefore on the whole, who would not conclude *the Popes being Antichriſt, the man of ſin, and ſon of perdition.*

II. By which laſt, His being ſaid to be a *Son of perdition,* I am brought from Antichriſts Riſe to *the laſt conſideration* here concerning him, *Antiebriſts down fall,* which followes on the other neceſſarily; for if he *be a man of Sin,* he muſt be *a Son of perdition.*

Of *this his fall* it is here ſaid, *that the Lord ſhall conſume him with the ſpirit of his mouth, and ſhall deſtroy him with the brightnes of his comeing* (v. 8.) *that they all might be damned, who believe not the truth* (v. 12.) where is deſtruction.

1. To *himſelf* { 1. His being *conſumed* / 2. Deſtroyed
2. { 1. *To him.* / 2. *and to his*

1. That *he be conſumed by the breath of the Lords mouth;* The *breath of the Lords mouth* is the *preaching of the Goſpel* which is *the word of God* ſo Generally interpreted; And to be *conſumed* implyes a *lingring wearing away,* and by degrees waſting, and decaying, not a violent and ſuddain deſtruction, ſuch as was *Symon Magus his down fall,* ſaid to have bin *on St. Peters breath* or prayers againſt him.

Of this conſumption *of the* Papall power and *greatneſs* by the *preaching of the word, and Goſpel in the World,* we have apparent evidence. I ſhall give it as by *Bellarmine* expreſſed, he by that *waining in the Papacy,* arguing, *againſt the Popes being Antichriſt,* Antichriſts greatenes and prevailings in the World being much ſpoken off, wheras his *fall* and *declyning ſtate,* is alſo deſcribed as is his greatnes, Bellarmines words are theſe.

Since that time when ye (Proteſtants) *ſay the Pope began to be Antichriſt, the papal Empire was ſo far from encreaſing that thenceforth it every day more and more declined. And (as you would have it) Antichriſt reigning, the Roman ſee hath by little and little, decayed it having loſt almoſt all Africa, a great part of Aſia, all Greece and even in our very dayes, a great part of Germany, Sweden, Gothland Norway, and all Denmark. A Good part of England, France, Helvetia, Poland, Bohemia, and part of Hungry are fallen away.* (Bellarm: de Rom. Pontif. l. 3. c. 21.) This was by Bellarmine written an. 1577. as appeares in the preface

to

to that work, ſo as that decay in the Papal Empire was then within the ſpace of 60 *years*, accounting from the year 1517, the time of *Luthers* preaching, of which he ſpeaks, *declaring the Pope to be Antichriſt:* What then may be the *conſumption* and decay there at this time, being 150 *years ſince.*

2. But that *conſumption* of this *ſon of perdition*, ſhall end alſo in *deſtruction*, utter and irrecoverable: *whom the Lord ſhall deſtroy with the brightneſs of his coming.*

See this *Rev.* 17, where the *ten horns* of that *ſcarlet coloured beaſt, on which that woman* Rome, *ſitteth*, are expounded, *ten Kings* which had *not then received their Kingdom, but were to receive power as Kings one hour with the beaſt* (v. 12.) Theſe were ſtates of the Weſtern Empire, which on the decay of the Empire did ſet up for themſelves, all with one mind *giving their power and ſtrength unto the beaſt, and making war with the Lamb, who ſhall overcome them* (v. 14.) But thoſe *ten horns ſhall hate the whore, and make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire* (v. 16.) *For God hath put in their hearts to fulfill his will, and to agree and give their Kingdom unto the beaſt, until the word of God ſhall be fulfilled* v. 17.)

Which *fall of Antichriſt* in ſeveral degrees is declared by *ſeveral Angels* in that employed.

1. An *Angel preaching the everlaſting Goſpel* (Rev. 14. 6.) the beginning of Antichriſts fall, and gradual conſumption.

2. *Another Angel* declaring the *downfall* of that *Antichriſtian ſtate.* Rev. 14. 8.)

3. An *Angel* forbidding *the worſhipping the beaſt or his image, and receiving his mark* in his *forehead, or in his hand, denouncing judgments on ſuch* (Rev. 14. 9, 10, 11.)

4. An *Angel* calling *out of* Babylon, and to ſeparate from her, *not to partake of her ſins and plagues*, (Rev. 18. 4. 6.)

5. And *another Angel* giving a *ſign* of *irrecoverable deſtruction*, by *caſting as it were a milſtone into the ſea, ſaying, Thus with violence ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all*, (Rev. 18. 21.)

Thus of *Babylon, Rome* and *Antichriſts fall as to it ſelf conſidered.*

II. See that alſo as to *their Adherents*, in which our charitable thoughts of them have been by wrong meaſures miſtaken to ſome

 diſ-

disadvantage: that which we say in that, is.

1. That there was a time when Antichristianisme was a *mystery*, not understood, Antichrist not being yet so declared as after.

2. And that after Antichrist was pointed at in the Church of *Rome*, yet while erroneous doctrines there were but disputable, not imposed as after in the Council of *Trent* to be *de fide*, with an *Anathema* to such as thought of them otherwise; and to such as did not understand the reach and depth of those evils; and where the light of the Gospel is shut out, as in some places, and the knowledge of that denied, and persecuted. For these, *is our charity grounded*, to say well of them, as of those of *Thyatira*, who *had not known the depths of Satan, as they speak*, (Rev. 2. 24.) and those of *Pergamus*, *dwelling even where Satans seat is*; yet (saith our Lord) *thou hast holdfast my Name, and hast not denied my Faith, even in those dayes wherein* Antipas *my faithful Martyr was slain among them where Satan dwelleth* (v. 12.) To be *among Heretiques, and not to believe Heretiques*, or not being led by them, is St. *Augustine's* distinction in that case; such ignorance may excuse.

3. But as to ignorance affected, having light and means of knowledge, and when called on to come out of *Babylon*, its ruine being declared, and communion there declared perillous; To such we say, that their continuing so in that state, is hazardous and full of danger: Nor can such rely on ignorance, it not in that case excusing. For in *this is condemnation, where light is come, and men love darkness rather than light* (Joh. 3. 19.) and where *the leaders of the people cause to err, they that are led of them are destroyed* (Is. 9. 16.) and *the blind by them so led, both fall into the ditch.* (Mat. 15. 14.)

4. But as to those *who are knowing* and who *defend and plead for* Baal, *seducing and being seduced*, and *so continueing*, the state of such is declared *damnable*; *that they all may be damned*, saith the Text who *believe not the truth but have pleasure in unrighteousnes* (v. 12.) and to such belongs that evil by the Angel declared, *if any man worship the beast and his image, and receive his mark in his forehead or in his hand the same shall drink of the Wine of the wrath of God, which is powred out without mixture into the Cup of his indignation, and he shall be tormented* &c. Rev. 14. 9. 11. let such consider their state seriously and seasonably.

And

And now to conclude with a word *to our ſelves*, that as *we are to bleſſe God for calling us out of that ſtate of evil*, ſo to be *confirmed in the truth*, and not to *fall back*, whatever *the temptation be, good, or evil, ſaveing life, or looſeing it*, and that we deſire *the Lords grace in that for help and ſupport.*

All which I ſhall ſhut up in the words of the Apoſtle, next after my Text (v. 13. 14, 15, 16, 17.) *We are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth, whereunto he hath called you by our Goſpel to the obtaining of the glory of our Lord Jeſus Chriſt: Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word or by our Epiſtle: Now our Lord Jeſus Chriſt himſelf, and God even our Father, who hath loved us, and given us everlaſting conſolation and good hope through Grace, comfort your hearts, and ſtabliſh you in every good word and work:* Amen.

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